28

A SERMON

Preached (*May* 16. 1680.)

AT THE

FUNERAL

OF

Mr Tho. Gilſon,

Late Miniſter of the Goſpel.

By *SAMUEL SLATER*, Miniſter of the Goſpel.

Iſa. 57. 1. *The righteous periſheth, and no man layeth it to heart: and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come.*

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BRITISH
MUSEUM

To my worthy Friends, that Society of Chriſtians, who were lately under the Paſtoral care of Mr. *Tho. Gilſon.*

IT was a ſmart and ſtartling Providence which in a ſhort time took away firſt the Wife, and then the Husband, making the Children Orphans, and you ſheep without a Shepherd. His worth was very great, and therefore ſo was your loſs. God hath been pleaſed to deprive us of many eminent and uſeful men of late, and thoſe not only among the hoar-heads, (whoſe thred of life had been drawn out to a conſiderable length) but alſo among the young and ſtrong, and middle aged, who according to the courſe of nature might have lived much longer, and laboured and done good. It is not for any to quarrel, for God may do with his own as he pleaſeth. Let us make a right interpretation of the diſpenſation, and a wiſe improvement. None of us know how ſoon we may be called hence; may every one of us therefore live to the beſt purpoſe we can. Oh that we might all mind our work, and get that done, and then the ſooner we go to bed, the better it will be for us, though poſſibly not for the world. Your deceaſed Paſtor ſaid upon his Death-bed, When others live ſixty or ſeventy years before they have done what they were ſent for, if I can diſpatch mine in fifty, I have no cauſe to complain; *his Sun being ſet when he was not much paſt the meridian of his age, I did entertain you with the following Diſcourſe, which I have here at*

the importunate desire of his Relations and others unwillingly published. The Lord accompany it with his blessing; and if any get good by it for their souls, I shall rejoice. I beg that this loss may be sanctified to your gain, that you may have a Pastor set over you according to Gods own heart. And I beseech you to live in love, follow those things which make for peace; walk so as that you may adorn the Gospel; and so the blessings of the everlasting Covenant be your portion. I am

May 21. 1680.

Yours in our dear Lord Jesus,

SAMUEL SLATER.

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JOH. XII. 26.

If any man ſerve me, let him follow me: and where I am there ſhall alſo my ſervant be.

YOU find in the 20*th* verſe of this Chapter mention made of certain *Greeks*, who (as we may probably conjecture) through their converſe with the *Jews*, and reading the Old Teſtament tranſlated into their own language, had attained to ſome knowledg of the God of *Iſrael*, and upon the *Jews* great Solemnities came to worſhip him together with them at *Jeruſalem*. Where being informed of thoſe great things which the Lord Jeſus had done, and in particular of his raiſing up *Lazarus* out of the Grave, they applied themſelves to *Philip*, and acquainted him with their deſire to ſee Jeſus; *Philip* told this to *Andrew*, and both of them told Jeſus: whereupon our Saviour graciouſly admitted them into his preſence.

But they (as it is likely) having heard of his being looked upon by many as the promiſed *Meſſiah*, and dreaming with others of a Temporal Kingdom which he ſhould have in this world, were willing to come under his Government, and to liſt themſelves in the number of his Subjects, by that means hoping for Earthly preferment and advantages. Our Lord Jeſus therefore knowing what is in man, makes it his buſineſs to correct their miſtake, and to ſet them right in their apprehenſions concerning him; aſſuring them,

that

that the hour was come in which he ſhould be glorified; yet withal intimating to them, *that he muſt firſt be rejected, condemn'd and crucified. He was to fall like a corn of wheat into the ground and die, but after that he ſhould ſpring up again, and bring forth much fruit unto the world*; not only to the *Jews*, but alſo to the Gentiles: Giving them withal to underſtand, that if they would be his Diſciples, they muſt write after the copy which he ſets them, and carry their comforts, yea their very lives in their hands, ready to lay them down whenſoever they ſhould be called thereunto. This he doth in the Text, and the verſe preceding it. In the words which I have read, there are two things obſervable:

Firſt, Chriſts command or direction, *If any man ſerve me, let him follow me.* Here, ſaith *Grotius*, he doth tacitly inſinuate his being a King, who hath under him Officers or Miniſters of State for the management and adminiſtration of the affairs of his Kingdom; and whoſoever will be one of theſe my ſervants, he muſt follow me through ſwords and daggers, through thick and thin, by the way of the Croſs, through ſelf-denial, and contempt of the world; they muſt imitate his example, both in his holineſs, and in his ſufferings.

Secondly, Here is Chriſts moſt gracious and encouraging promiſe, *Where I am*; that is, where I am now, *as God*, and where e're long I ſhall be, *as Man*; in the place of higheſt felicity and glory, *there ſhall my ſervant alſo be*; as he follows me in the way, ſo he ſhall be with me in the end. I will not leave him, nor loſe

loſe him, he ſhall not come ſhort home. *Non divelletur in lætis qui adfuit in triſtibus.* If we be joined in the troubles, we will not be ſeparated in the comforts. He that did partake with me in the ſorrow, ſhall certainly ſhare with me in the reward. So the Apoſtle *Paul* likewiſe aſſures us, *Rom.* 8. 17. *If children, then heirs, heirs of God, and joint-heirs with Chriſt; if ſo be that we ſuffer with him, that we may be alſo glorified together.* It is this Promiſe upon which I ſhall raiſe my following Diſcourſe. The Doctrine is this:

Doct. *Herein lies the happineſs of the ſervants of Chriſt, that in the ſame place where he is, they one day ſhall alſo be.* Thoſe that do now cleave to him by unfeigned Faith, and embrace him by ſincere love, and follow him by cheerful obedience, and deſire him with ardent longings, ſhall at laſt be with him in perfect happineſs. You read in 2 *Cor.* 5. 6. *Whileſt they are preſent in the body, they are abſent from the Lord.* But when they are once abſent from the body, when their ſouls have got out of this crazie tottering Tabernacle, when they have once put off this thred-bare worn-out garment of fleſh, they ſhall immediately be conveyed with all poſſible ſpeed by the holy Angels into thoſe bliſsful manſions, where they ſhall be *preſent with the Lord.* In the handling of this moſt precious and comfortable Truth, theſe things are to be done:

Firſt, I ſhall enquire *what or who this Jeſus Chriſt* is.

Secondly, Who *are his Servants.*

Thirdly,

Thirdly, What *is that place where Chriſt is, and what the Excellencies of it.*

Fourthly, What *this being where Chriſt is, doth import.*

Fifthly, Give you ſome reaſons *why Chriſts Servants ſhall be where he is.*

Laſtly, Improve the Doctrine in a way of *Application.*

Firſt then, *What or who is this Jeſus Chriſt?* One might juſtly wonder, that any in ſuch a Congregation as this is, any in ſuch a City as *London* is (where the Everlaſting Goſpel is ſo plentifully and powerfully preached) ſhould be groſly ignorant of Chriſt, unleſs it be children lately weaned from the breaſt, fools and mad-men, or ſuch as turn their backs on all Ordinances, and live altogether as beaſts in the world, becauſe without the practices of Religion. But alas! notwithſtanding thoſe glorious beams of light, and means of knowledg which God in his goodneſs hath ſo liberally vouchſafed, I am afraid, many among us are without the knowledg of the only true God, and Jeſus Chriſt whom he hath ſent. Though to know them as we ought to know them be of great and everlaſting concernment, no leſs than life eternal, *Joh.* 17.3. whom therefore ſome of you do ignorantly talk of, him do I thus declare unto you.

Jeſus Chriſt is the ſecond Perſon in the Sacred Trinity, the only begotten and eternal Son of God, who did

did in the fulneſs of time humble himſelf ſo far as to become man, being conceived by the Holy Ghoſt, and born of the Virgin *Mary*, having a true body and a reaſonable ſoul, and ſo continueth to be very God and very man in one Perſon for ever. He is Gods moſt beloved Son, and mans moſt intire friend. In a ready compliance with his Fathers will, and out of the abundance of his love to thoſe his poor people whom his Father had given him, he to the wonder and aſtoniſhment both of Heaven and earth, was pleaſed to aſſume our nature, and ſo to become our Brother in order to his being our Redeemer. And thereupon having not only an heart but likewiſe a right to the work, he did engage thereunto notwithſtanding all foreſeen difficulties, coſt and ſorrows, and ſo gave himſelf a ſacrifice, and his life a ranſome for them. *The chaſtiſement of our peace was upon him, that by his ſtripes we might be healed*, Iſa. 53. 5. *He was made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of ſons*, Gal. 4. 4, 5. He died that we might live; he knew no ſin, and yet was he made ſin for us, that we might be made the righteouſneſs of God in him. Upon him was the curſe, that upon us might be the bleſſing. This Jeſus hath taken upon himſelf all relations which ſpeak affection in him, and encourage confidence in his. He hath undertaken all Offices that make for their advantage. He is our Prophet to teach us, our Prieſt to ſave us, our King to rule and defend us. *Having humbled himſelf and become obedient unto death, even the death of the Croſs, therefore God hath highly exalted him, and given him a name which is above every name*, Phil. 2. 8, 9. Him he hath ſet up as

King upon his holy hill of *Zion*, where his Throne is ſo ſure, that though the Heathen rage, and the people imagine, and the Kings of the earth ſet themſelves, and the Rulers take counſel together, yet they cannot overturn it. *Pſal.* 45. 6. *Thy throne, O God, is for ever and ever, the ſcepter of thy Kingdom is a right ſcepter.* His undoubted right it is to reign in every one of our hearts. He doth reign in his Church, and he ſhall continue ſo to do in ſpite of *Rome* and Hell, Pope and Devil, with all their abettors, until all his enemies be made his footſtool, and *then cometh the end when he ſhall deliver up the Kingdom to God, even the Father*, 1 Cor. 15. 24. In ſhort, Jeſus Chriſt is *Emanuel*, God with us, God in our nature. I will report of him to you, as the enamoured Spouſe did to the inquiſitive Daughters of *Jeruſalem*, *Cant.* 5. when they asked her, what her beloved was more than another beloved? ſhe anſwered, *He is white and ruddy, the chiefeſt of ten thouſand, his mouth is moſt ſweet, yea he is altogether lovely. Totus, totus, deſiderabilis*; all amiable, all deſirable, there is nothing amiſs in him, nothing wanting in him. This, my Brethren, this is our Beloved, this is our Friend.

In the next place I am to ſhew who are his ſervants, thoſe I mean unto whom he doth here promiſe, that they ſhall be where he is. And here I might tell you that all true believers are Chriſts ſervants, who having their chains knockt of, their Priſon-doors opened, and being delivered from the bondage of Satan and corruption, do ſerve the Lord in righteouſneſs and holineſs. Again, ſome are Chriſts ſervants, as being appointed and called to act for him and his intereſt in ſome particular place or function; thus *Paul* call-

calleth himſelf a *ſervant of Chriſt*, Gal. 1. 10. and he calls *Epaphras* and *Tychicus* his *fellow-ſervants in the Lord*, Col. 1. 7. and *Col.* 4. 7. becauſe they did together with him ſerve Chriſt in Preaching the Goſpel; and ſo every faithful Miniſter of the Word is called a ſervant of the Lord, 2 *Tim.* 2. 24. *The ſervant of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach, patient.* But I ſhall ſpeak of Chriſts ſervants in general, as comprehending all holy and gracious ones, and ſhall give you a fourfold character of them by which they may be known.

1. *Thoſe that are the ſervants of Chriſt are employed and taken up about the work of Chriſt.* If we would know whoſe ſervant any man is, we may obſerve and conſider whoſe work it is that he doth. He that doth the work of ſin is the ſervant of ſin, *Rom.* 6. 16. *His ſervants ye are to whom ye obey, whether of ſin unto death, or of obedience unto righteouſneſs.* He is the ſervant of the Devil, that doth the work of the Devil, tempting men to ſin, or accuſing and troubling the Saints in and for that which is good, 1 *Joh.* 3. 8. *He that committeth ſin is of the Devil.* And our Saviour told the wicked *Jews*, Joh. 8. 44. *That they were of their Father the Devil*; and he proved it by this, becauſe *the works of their Father they would do*, in contemning the truth, and oppoſing Chriſt, this is the Devils work, and it is dirty work; and all thoſe who are buſie in it, you may eaſily know to whom they do belong. If you ſee the Devil in a mans life, you may ſafely conclude him in his heart. On the other ſide, the ſervants of Chriſt will be employed about the work of Chriſt, they will ſtudy his mind, obey

his commandments, follow his orders, and apply to that duty which he requires of them. *Ye are my friends* (ſaith he) *Joh.* 15. 14. *If ye do whatſoever I command you.* Not pick and chuſe, quarrel this, and ſtick at that, but comply with all my wills, and do whatever I bid. This *David* knew full well, and therefore ſaid, *Pſal.* 119. 6. *Then ſhall I not be aſhamed when I have reſpect to all thy commandments.* Whereas half-obedience will certainly cauſe bluſhing and confuſion at the laſt. To follow the Lord fully was *Caleb*'s commendation.

2. *Thoſe that are Chriſts ſervants have choſen him for their Lord and Maſter.* There are a great many in the world who do ſome of Chriſts work after a faſhion, and would be upon that ſcore reckoned among Chriſtians, and of the houſhold of Faith, who yet never made Chriſt their choice. Nay, they riſe up in moſt deſperate oppoſition to him, and to his government, both in their hearts and in the world. We read *Luk.* 19. 14. of ſome that ſay, *We will not have this man reign over us.* No, no, any one rather than him. But now every true ſervant of Chriſt chuſeth him, and doth moſt freely give up himſelf to him, and is not only willing but alſo earneſtly deſirous that Chriſt ſhould bore his ear in token of his everlaſting Dominion over him. Alas, poor ſoul! he finds a comfortable alteration, he hath ſerved others, and knows what a vaſt difference there is between Chriſt and them; he hath now better work, and kinder uſage, and greater hopes, and more noble expectations, and ſo is fully of the Churches mind, *Iſa.* 26. 13. *O Lord our God, other Lords beſide thee have had dominion over us, but by thee only will we make mention of thy name*

name. We will own no other, none to Chriſt, none to Chriſt.

Thirdly, *Thoſe that are the ſervants of Chriſt have their hearts engaged in his work, and not only their hands or their outward man.* Such indeed are ſpoken of, *Iſa.* 29. 13. *Who drew near unto God with their mouths, and with their lips did honour him, but they had removed their hearts far from him, and their fear toward him was taught by the precepts of men.* Thoſe mens ſervices God doth not accept, and their perſons he will not own. Though they claim a relation to him, and cry, *Lord, Lord,* and can tell ſtories of *their prophecying in his name, and caſting out Devils, and doing many wondrous works, yet he will profeſs unto them, that he never knew them,* and command them *to depart* and be gone from him. And what is the reaſon of this? becauſe he knew them to be a company of baſe hypocrites, who were a meer complement, and gave him no more than the ſhell and outſide. If you be Chriſts ſervants, you reſt in nothing external, you will not take up in any thing, unto which an hypocrite can attain. Your hearts are ſound in Gods ſtatutes, and do accompany all your acts of duty. When you profeſs his name, and keep his Sabbaths, and ſeek his face, and hear his Word, and ſit down at his Table, and plead his cauſe, your hearts are in all; when you confeſs ſin, it is with a mourning heart; when you beg his grace, it is with a longing heart; when you ſpeak his praiſe, it is with an enlarged heart. *Pſal.* 84. 2. *My ſoul longeth, yea even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God.*

Laſtly,

Laſtly, *Thoſe that are Chriſts ſervants do in all their work and duties ſincerely aim at the honour and glory of Chriſt*; as the word and will of Chriſt is their only rule, ſo the honour of Chriſt is their great and principal deſign; and ſo that be accompliſhed, they are well pleaſed, however other things go. The Apoſtle *Paul* in *Rom.* 16. 17, 18. ſpeaks of thoſe *which cauſe diviſions and offences contrary to the Doctrine of the Goſpel.* He doth not there ſpeak againſt all that are offended and do divide, for in ſome caſes that is a duty, and according to the Doctrine which we have received. Our Reformers did no more than what they ought to do, when they were offended at the Idolatries and Superſtitions of *Rome*, and divided from them. And though they make a great clamour and noiſe about Schiſms, they themſelves are the greateſt and moſt notorious Schiſmaticks; but he ſpeaks there againſt thoſe that *cauſe diviſions and offences*, and he commands the *Romans*, and in them all Chriſtians, *to mark them and avoid them.* And he gives this reaſon for it, *they ſerve not our Lord Jeſus Chriſt, but their own belly:* that which they aimed at was their private gain and advantage, that they might grow rich, and live ſplendidly, and fare deliciouſly. Now theſe men do not ſerve Chriſt; if the belly be a mans end, Chriſt is not his Maſter: the ſame holy Apoſtle aſſures us, *Phil.* 3. 18, 19. *They are enemies to the croſs of Chriſt*, (and if to his Croſs, then to his Crown), *whoſe god is their belly, and who mind earthly things.* A real ſervant of Chriſt then is one that makes Chriſt his end. He ſerves the intereſt of Chriſt, and he ſeeks the glory of Chriſt; and makes it his great deſire, ſtudy and endeavour to exalt the name, and enlarge the King-

dom

dom of Chriſt in the world; this ſpirit acted *Paul*; this was it he aimed at, *Phil.* 1. 21. *To me to live is Chriſt.* He had his life from him, and he improved and laid out his life for him. And the ſame we find in *John Baptiſt*, witneſs thoſe paſſages of his, *Joh.* 3. 29, 30. *He that hath the bride is the bridegroom: but the friend of the bridegroom which ſtandeth and heareth him, rejoiceth greatly, becauſe of the bridegrooms voice. This my joy therefore is fulfilled, he muſt increaſe, but I muſt decreaſe.*

Now let us put all theſe things together: He is a true ſervant of our dear Lord Jeſus, who hath choſen him for his Lord and Maſter, doth make Chriſts work the buſineſs of his life, and applieth to it with his whole heart, ſincerely aiming at his glory.

Having thus ſeen who is the Servant, our next work will be to enquire concerning his preferment; and in order to our better underſtanding of that, we muſt conſider what place that is where Chriſt doth reſide: I ſhall tell you in a word, it is Heaven, the habitation of Gods Holineſs, the place where his Honour dwelleth; thither he took his joyful flight when he left this world which lieth in wickedneſs, *Act.* 1. 11. *This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.* And there he now is in Glory and Majeſty, 1 *Pet.* 3. 22. *Who is gone into heaven, and is on the right hand of God, Angels and Authorities, and Powers being made ſubject unto him.* And there he is to continue, *Act.* 3. 21. *Whom the Heavens muſt receive, until the times of the reſtitution of all things.* And it is from thence his people do joyfully expect him, *Phil.* 3. 20. *Our converſation is in heaven, from whence alſo we look for*

for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body. Now Heaven is a very good place to be in, Earth in its greatest beauty is a dunghil if compared to it. Take briefly some account of it.

First, Heaven is an high place: Gods promise runs thus, *Psal.* 91. 14. *I will set him on high, because he hath known my name.* And when he brings his people to Heaven, this Promise hath its full accomplishment. Hell is an horrible pit; those miserable souls that for supine neglect, and God-daring provocations are condemned thither, go down indeed into the deep, yea into the depths of sorrow. They are cast so low, that they are quite out of the reach of comfort. The Divine hand will not reach them any succour or relief, and none other can. But Heaven is a lofty place, they that go thither are upon the rising hand. It is mans preferment and advance. *Christ is set down on the right hand of the Majesty on high.* Nay, he is said to be *far above all Heavens*; that is, far above those Heavens which are visible, and within our present view. He is above the Airy Heaven, and above the Starry Heaven, in the highest, the Heaven of Heavens, where is the Throne, and the most Glorious Presence of God, which is invisible to us in this lower world. Oh that you who are high-minded, would be heavenly minded! you do debase your selves, and act unworthy of your extract and original till you soar this pitch; that is the highest place, there is the highest Glory. All things else are sordid and base, dung and dogs-meat, if compared with Heaven, and the blessed enjoyments there.

Secondly, Heaven is a spacious and large place; Earth

Earth is narrow and ſcanty, men have not room enough in it, nor comforts enough; they can hardly live one by another; their vaſt deſires and ſhort-commons cauſe great diſcontents, and very frequently mad work; hence proceeds ſuch ſhouldering and ſcrambling and quarreling, as we too often ſee. But in Heaven there is room enough, and Crowns enough, happineſs and glory enough. There is indeed but one God, and there needs no more, becauſe he is alſufficient. The glorified Spirits there do altogether as fully enjoy God, and as intirely as if but one enjoyed him. He will be as much thine, as if he were ſolely thine. One God is ſo the happineſs and ſatisfaction of all the Saints, as that all God, an whole God is the portion of every Saint. So that in Heaven there is perfect peace among the co-heirs, no mutual envies and animoſities, no diſturbances created to one another. Do but make out your title, and labour for a meetneſs, and then you ſhall find both entrance and entertainment; get but an heart in a due frame, fit for the company, glory, and buſineſs there, and you need not fear admiſſion. None ſhall be excluded from thence, becauſe Heaven is not capable of receiving them, but becauſe they are not in a fit caſe to be received; they want their oil, and their wedding-garment; and ſuch as theſe would as ill beſeem that holy hill, as filthy ſwine would a Princes Court. Indeed the glory there would as ill become them; for *Honour is not ſeemly for a fool.* Our Saviour hath told us, *That in his Fathers houſe are many Manſions*, Joh. 14. 2. —*Locus eſt & pluribus umbris. Calvin* obſerves, he doth not ſay, *Varias & diſpares*; he doth not tell us of diſparity that is in them, but the multitude of them,

pluribus ſufficient, ſufficient for the company; as ma
ny manſions as there are to be inhabitants. In you
Fathers houſe, O Saints, there is bread and lodgin
enough, and to ſpare; you ſhall there dwell at eas
In that bottomleſs boundleſs ocean of happineſs yo
ſhall bathe and ſport your ſelves with unſpeakabl
and eternal delight.

Thirdly, Heaven is a ſecure and ſafe place, ther
you ſhall be out of gun-ſhot; upon this account it
far better and more deſirable than this world. B
your eſtate here never ſo large, your advancemen
never ſo high, your comforts never ſo many, they a
uncertain at the beſt. *Aſaph* was offended at th
proſperity of wicked men, *whom pride compaſſeth a
a chain, and violence covereth as a garment*; but h
ſaith, *they are ſet in ſlippery places*, from whence the
may ſoon tumble. Nay not only bad men, but the be
are liable to aſſaults and troubles, and both afflictin
and amazing alterations. *Job* had his changes, *David*
his caſtings down as well as his liftings up. No plac
is to be found here in which a man may be perfectl
free from the fear of evil. Here are dangers fro
within, the corruption and ſin which dwelleth in us
dangers from without, wicked, ungodly and unrea
reaſonable men, who are deſperate enemies to th
power of godlineſs, and to the exerciſes of that Re
ligion which is pure and undefiled before God an
the Father, and do encompaſs the little flock o
Chriſt like a company of ravenous wolves. An
there is danger from beneath, Satan the Prince o
Darkneſs, a politick, potent and unwearied adver
ſary, who will ſend forth his meſſengers to buffet
and caſt his fiery darts to wound, and uſe his wile
to

o deceive and intrap. He hath his variety of engines nd methods, and it is well if we be not ignorant of hem. We are not ſafe in our aſſemblies, nor in our amilies, no, nor in our cloſets and greateſt retire- ments, when we have ſequeſtred our ſelves from all company, we ſhall have a treacherous heart within o hinder, and at our right hand a Devil to reſiſt us. But in Heaven there is nothing to affright nor to of- fend. There is no poſſibility of ſinning againſt God, no fear of loſing our happineſs, no danger of falling from that height of holineſs and glory unto which we ſhall be advanced. There will be no ſin within to defile, no Devil without to ſeduce, no enemy nor wicked men to Inform, perſecute or diſturb.

Laſtly, Heaven is a moſt ſweet and pleaſant place; here is fulneſs of joy, and pleaſures for evermore; that is the mountain of ſpices; where there is abſence and ſcarcity of nothing that would afford content- ment and higheſt ſatisfaction to the moſt raiſed, ena- moured and enlarged ſoul. Chriſt called it *Paradiſe*, when he told the converted Thief, *This day thou ſhalt be with me in Paradiſe*; He meant Heaven. The earth- ly Paradiſe was a lovely and delicious place, a gar- den of pleaſure, that was a type of Heaven; but that Terreſtrial Paradiſe did fall as far ſhort of Heaven, as the brazen Serpent did of Chriſt the Lord of glory. It is moſt certain, were Heaven no other kind of thing than what beſotted wretches and vain worldlings in their idle dreams fancy to themſelves, it would be a pitiful contemptible thing, no better than the Hea- then Poets *Elyſian* fields, uncapable of filling up the capacity of the immortal high-born ſoul, and unſpeak- ably ſhort of the hopes and expectations of the fol-

lowers of the Lamb, who now cheerfully wade through ſo many troubles and difficulties, and take joyfully the ſpoiling of their goods, knowing that they have a better and more enduring ſubſtance, ſuch as hath not entered into the heart of man to conceive of. It is ſuch a place as doth ſurpaſs the moſt ſublimated thoughts of the moſt enobled ſouls. Should one come from thence, he could not fully deſcribe it, but would rather invite you to come and ſee. It is ſuch a place as ſhall expreſs, and to the life ſet forth the greatneſs and goodneſs, and glory of that God which framed it. Give me leave to ſet before you ſomething of its amiable beauties and excellency in theſe four Particulars.

1. *Heaven is full of light.* If it be *a pleaſant thing to behold the Sun*, what is it to behold the *Sun of Righteouſneſs* darting forth his brighteſt beams of love and glory, with which he ſhall not dazle but delight the glorified eye, that will be ſtrengthened, and enabled without wearineſs to fix and dwell upon ſuch an object! *God and Chriſt are the Temple of that City, ſo that it hath no need of the Sun, nor of the Moon to ſhine in it, for the glory of God doth lighten it, and the Lamb is the light thereof*, Rev. 21.22,23. And where there is ſuch full and glorious light, there can be no cloud nor darkneſs. No, there is no ignorance, no error, not the ſmalleſt miſtake, no half notions, or imperfect apprehenſions of things. Here we ſeek and cannot find; propound many queſtions, but receive no ſatisfactory anſwers; we follow on to know, yet are deficient in our knowledg. But there all Truths are plainly reveal'd, all Myſteries are clearly and fully opened, the moſt abſtruſe Providences

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are interpreted, the moſt difficult Queſtions are reſolved, and not one knot left untied. The meaneſt Saint in Heaven (if there be any differences and degrees of glory there) knows God, and himſelf, and all things better than the beſt read, and moſt learned Doctor upon earth; what was puzling here, is plain there; for *they ſee as they are ſeen, and know as they are known.* The Lambs there do moſt delightfully wade through thoſe deeps in which the admired and lofty Elephants here are ſwallowed up.

2. *Heaven is full of grace and holineſs.* It is called *the holy hill, and the habitation of Gods holineſs.* It is a glorious place, and God and holineſs are the glory of it. Holineſs here is in its infancy; there, in its ſtrength and glory. Saints when arrived there, have attained to their higheſt perfection, becauſe they do fully enjoy God, and are compleatly conformed to him. Now, alas! the groans of a longing ſoul are theſe: *Oh! I have not apprehended, I have not yet attained, neither am I already perfect.* And therefore he reacheth forth to that which is before, and preſſeth on to the mark. The children of God here meet with many troubles from without; but that which moſt breaks their reſt, and above all things imbitters their condition to them, is ſin and ſoul-wants; under this he complains. There is a great deal of corruption ſtill, much droſs after all my refinings, and much chaff after all my winnowings. *O wretched man that I am! who ſhall deliver me from this body of death?* And there is but a little grace, a dim eye, and a feeble hand, and a ſhort breath; how doth faith ſtagger, and hope faint, and patience tire? *Ah my leanneſs, my leanneſs!* I ſay it is under theſe things that

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the renewed and truly gracious ſoul doth more groan and lament than under all the preſſures of the world. Were theſe wants ſupplied, theſe burdens removed, he would carry others comfortably, and laugh at the frown of a creature, and the ſhaking of the ſpear. Now in Heaven there is no ſin, and all grace; all fairneſs and no ſpot, nor wrinkle, not the leaſt blemiſh. *David* in *Pſal.* 17. 14. had been ſpeaking of the flouriſhing eſtate of the men of this world, who have abundance for themſelves, and enough to ſpare for their babes, though this is a cutting and killing conſideration, that what they have now is all the comfort they are like to have; *They have their portion in this life.* Well now obſerve, every one as they like, ſaith he, *verſ.* 15. *As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied when I awake with thy likeneſs.* Here they complain that they are ſo unlike to God, that while they call him Father, and bear his name, they have no more of his nature and image; it is the deſign of the Goſpel and work of the Spirit *to change them into that image from glory to glory*; but in Heaven there ſhall be a perfect change, ſuch as will iſſue in their ſatisfaction, 1 *Joh.* 3. 2. *Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* When once you come to Heaven, there will be an heaven in you, God will make all grace to abound, but eſpecially and above all, *Love* ſhall ſhine forth with the greateſt luſter, and burn with the moſt vehement flame. There God will magnifie his love upon you, and there ſhall you abound in your love to God. Here it is your great grief that you can love God no more;

more; and you may pick matter of comfort and joy out of that very grief. It is a ſign thou loveſt God dearly, if thou doſt indeed mourn becauſe thou canſt love him no more. And in this alſo rejoice, that in Heaven your love to God will be perfected. There you ſhall love him as much as he requires, though to all eternity you ſhall not love him ſo much as he deſerves. He ſhall have your *all*, though that *all* falls ſhort. It being utterly impoſſible that a created love ſhould be commenſurate with Divine Perfections.

3. *Heaven is full of excellent company.* It is no loneſome ſolitary place. In this world whereſoever we come we find but a few, alas too few that do in ſincerity fear God. Atheiſts, and Papiſts, and Hypocrites, and Formaliſts, and profane ones overſpread the earth, and like ill weeds come up apace; the flowers appear only here and there. We have indeed many Profeſſors, a power of people that call themſelves *Chriſtians* and he that will may believe them ſuch; but how few be there that are experimentally acquainted with the power of godlineſs, and have Chriſt formed in their hearts! But in Heaven there is great ſtore of them, and none elſe. In a clear froſty night, if you do look up, you will ſee the Sky full of Stars, but there are inconceivably more on the other ſide. There is already an innumerable company of Angels, and ſpirits of juſt men made perfect; what do you think then will there be when all ſhall meet together in the morning of the Reſurrection. Oh! what a noble, glorious, huge Aſſembly will that be! Without doubt, you will find company enough, and that ſo good as you will never be weary of it; never weary of God, and Chriſt, and Angels; no, nor of any Saint. Here all the people of God

God have their imperfections, and one thing or other doth ſometimes render them unacceptable; and you would be rid of ſuch an one, if you could handſomely do it; but there will be no ſuch thing in the Manſions above; as all there are brethren, members of the ſame body, ſo are all quickened and acted by the ſame Spirit, all filled with the ſame Grace, all fitted for the ſame employment, all delighted in the ſame work, all ſinging *Allelujah*, and all in tune; ſo that there will be no jarring, not the leaſt diſcord, but a perfect harmony, and by conſequence a moſt raviſhing delight.

4. Laſtly, *Heaven is full of happineſs and glory.* Such happineſs, as if it were not for that work which God hath ſent us hither to do, we might well count and call it our loſs and miſery to be abſent from it. Such a glory as all the admired glories of the world are no better than baſeneſs if compared with it. What are Scarlet-gowns to a robe of Righteouſneſs? what a Crown of Gold to the Crown of Life? There is the Glorious Preſence of God, there is Chriſt in his Glory, Angels and Saints in theirs. The very viſion of this is Beatifical. Bleſſed will be the eyes that ſhall ſee it. Our Saviour tells us, *Mat.* 13. 43. *That the righteous ſhall ſhine as the Sun in the Kingdom of their Father.* What a beauty will there be! what a light will they give, when there ſhall be ſuch an innumerable company of righteous ones, and every one of them as ſplendid as the Sun it ſelf! It is night notwithſtanding the twinkling of all the Stars; but certainly when ſo many Suns meet together without any cloud, they will make ſuch a day as yet the world never ſaw. Will you ſit down a while and think of this, O ye beſotted world-

worldlings, that dote ſo much upon the glittering vanities here below, and pride your ſelves in things of nought; you that prefer theſe toyes and trifles before thoſe beams and beauties with which gracious ſouls ſhall be inveſted, after all the dirt and ſcorn and reproach that you have caſt upon them: you, I ſay, you are the true *Fanaticks*, being juſtly chargeable with as childiſh folly and *Bedlam*-madneſs, as he that ſhould go about to applaud and extoll the ſorry light of a ſlimy Glow-worm, before that glorious Luminary in the firmament, in whoſe light and influences the world doth rejoyce. Thus I have given you a ſmall account of Heaven according to Scripture reports; all that is ſaid here, or can be ſaid by us, is ſhort of that which it is; one half hath not been told.

The Third thing which I promiſed, is to conſider, what may be the import of our Saviours gracious promiſe to his Servants, *that where he is, they alſo ſhall be:* What comfort and happineſs is contained in the bowels of this promiſe. I anſwer in general, as much as heart can wiſh, enough to reward all your duties, enough to defray the charges of all your ſufferings, enough to ſilence all your deſires, and to fill you with admirings; when *David* had been re-minded of what God had done for him, in advancing him from the ſheep-cote to the Throne, he brake forth into this humble and thankful exclamation, *Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto!* how much more will you, when you come to heaven, ſee cauſe to ſay, Who am I, O Lord God, a poor contemptible worm, a little handful of rebellious duſt! and what are all my duties and ſervices, all my prayers and tears, all my ſorrows and ſufferings, that thou haſt brought me hitherto! But more particularly, I anſwer thus:

1. Being where Chriſt is, doth import a ſight of his Glo-

ry, *Cant.* 3. 11. *Go forth, O ye daughters of Jeruſalem, and behold the Crown wherewith his Mother Crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.* This is to be underſtood of Chriſt, of whom King *Solomon* was a Type; when you go out of the body, you ſhall ſee the Crown wherewith his Father crowned him, at his aſcenſion, which was the day of the gladneſs of his heart. *Here we walk by Faith, and not by ſight:* there we ſhall walk by ſight, and not by Faith; Faith will be ſwallowed up of viſion, and hope of fruition: Chriſt will be the main and principal object; which glorified eyes will fix upon, and be taken up with the contemplation of; it is true, they ſhall ſee others, *Abraham*, *Iſaac*, and *Jacob*, *David*, *Peter*, *Paul*, and all the Saints; and alſo their former Friends, Acquaintance and Relations, with whom they took ſweet counſel, and converſt in the things of God; and I make no queſtion, but they ſhall know them too; Nevertheleſs, the great object about which they ſhall be converſant, ſhall be, as I ſaid, the Lord Jeſus Chriſt: *we ſhall ſee him as he is.* 1 John 3. 2. and this very thing our dear Lord Jeſus declared to be his will concerning them, *Joh.* 17. 24. *Father, I will that they whom thou haſt given me, be with me where I am, that they alſo may behold my glory which thou haſt given me.* And that one ſight is infinitely beyond all the ſights in the world. When good old *Simeon* had ſeen Chriſt in his infancy and ſtate of humiliation, he was willing to have his eyes immediately cloſed, as not caring to caſt one look more toward earthly allurements; *Lord*, ſaith he, *now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation*; yet that was much ſhort of ſeeing Chriſt in his exaltation. *Auſtin*, as I have read, wiſhed he might have ſeen *Rome* in her temporal Glory; but alas what would that have been to the ſeeing of Chriſt

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...y, ſitting upon his Throne, at the right ... Majeſty on high!

2. Being where Chriſt is, doth import an intimacy of communion with him; here indeed they have a fellowſhip with him, 1 *Joh.* 1. 3. *Truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* Here is a fellowſhip of intereſt and friendſhip; but it is accompanied with diſtance and abſence, like that of a wife with her huſband, or of children with their father, who is in a foreign Country, beyond the Sea: in heaven this fellowſhip ſhall be compleated; Chriſt and Believers ſhall not only be intereſted one in another, but they ſhall be one with another; therefore look again upon that forementioned paſſage of our Saviour, *I will that thoſe which thou haſt given me, be WITH ME where I am*; not only *where I am*, but *with me* where I am; ſo that there they ſhall have an immediate and undiſturbed and full communion with Chriſt, and with God in and through Chriſt; *Aſaph* could ſay, while upon earth, *I am continually with thee*, Pſal. 73. 23. and ſo are you frequently in duties and ordinances; there is many a gracious viſit, loving embrace, ſweet and comfortable intercourſe; but in heaven, you ſhall be with him after another manner than ever you were in all your lives before; *Lord*, ſaid the penitent Thief, *remember me when thou comeſt into thy Kingdom. To day*, ſaith our Saviour, *ſhalt thou be with me in Paradice*; not only in Paradice, but *with me* in Paradice: and indeed, this is the ſweeteſt flower in that Garden, this is the beſt and choiceſt part of the happineſs above; *the reproach of Chriſt* was by *Moſes* counted *greater riches than the Treaſures of Egypt.* What then is the preſence and boſome of Chriſt? to depart from him is the worſt ingredient in wicked mens miſery; to be with him is the Crown and completion of good mens felicity.

3. Being where Christ is, doth comprehend in it the joyment of happiness together with him; God glorified Christ with his own self, and he will glorifie the Saints with Christ; as the wife partakes in all the riches and honours and advancements of her husband; so doth the Believer in the glory and preferments of Christ; *the oyl of gladness*, the Spirit and Grace poured out upon him, descends to all his members, the lowest and meanest of them; so shall the glory: they shall so be in Christ's company, as to be suited to it, he shall not be ashamed to own them and call them Bretheren, he shall be the King, they the Courtiers; he shall shine as the Sun, they as the Stars; he shall shine with his own beams, they with light communicated and derived from him: *Solomon* sat cloathed with Glory and Majesty, and *the Queen did stand at his right hand in Gold of Ophir*, Psal. 45. 9. The very *bodies* of the Saints, (which were made of dust, and are become vile by reason of sin) shall then *be made like unto Christ's own most glorious body*: the sights which Believers have now of Christ, are transforming sights, by them grace is begun, and improved, as 2 *Cor.* 3. 18. *We all with open face beholding, as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.* Yet these are but transient sights, and as in a glass; what then will be the issue, and product of that full view which they shall have in heaven? what a blessed glorious change will that make upon them! they shall see God, and enjoy him too, and be like him; Christs glory will be theirs, as his members, and every one of them shall have such a personal glory, as that he shall see no reason to envy another.

4. Being where Christ is, doth carry along with it unspeakable delight; so that the glorified is not only pleased

ſed and ſatisfied, but alſo filled with amazement and wonder at the Divine love and goodneſs. Oh that God ſhould ever do ſo much for him! *Pſal.* 16.11. *In thy preſence is fulneſs of joy, and at thy right hand there are pleaſures for evermore.* Chriſt finds fulneſs of joy in the glorious preſence of his Father, and ſo do the Saints in the glorious preſence of Chriſt. The preſence of the Creatures doth afford no more than an empty, ſcanty, fading joy; and indeed what elſe can be expected from empty enjoyments! But the preſence of God in Heaven affords a fulneſs of joy, ſuch as cannot enter into them, but they muſt into it. *Well done good and faithful ſervant, enter thou into thy Maſters joy.* Joy unſpeakable and full of glory is the off-ſpring of faith, what is that then which is caus'd by ſight? What! it is ſuch a joy as fills the ſoul up to the brim; nay more, ſuch as doth even ſwallow it up, ſurround and encompaſs it as an huge vaſt Ocean doth a little veſſel caſt into it. In that ſtate the Saints are enlarged to their utmoſt, and yet they find the joys and delights there, are above and beyond their capacities; they cannot contain but muſt admire them. Oh how doth the releaſed ſoul ſtand and gaze, how is it wrapt up into a kind of extaſie as ſoon as ever it enters into the gates of that City, and treads upon the golden ſtreet tranſparent as glaſs, and there beholds what delights, what feaſts, what glories the great God hath prepared for them that love him!

5. Laſtly, this being with Chriſt doth import an unchangable ſtate, an eternity of duration. His ſervants ſhall not only be with him, but they ſhall be always with him. This world is full of Viciſſitudes, the changes are rung every day. *Changes and wars are upon me*, ſaid poor *Job*. And *David* cried out, *Thou haſt lifted me up and caſt me down.* Chriſtians, do you not find it ſo in reſpect of your ſpiritual condition? Here are meetings and partings, approa-

proaches and receſſes, comfortable viſits, and mournful withdrawings too; ſhort communion, but long abſence. Sometimes the gracious enamoured ſoul triumphs, it skips and leaps for joy, *He is come! I, he is come!* but then again he ſits down mourning as a Turtle alone, and weeping, crys out with the be-nighted deſerted Spouſe, *I ſeek him, but I cannot find him: I call him, but he gives me no anſwer.* But there is, there will be no ſuch thing in Heaven. 1 *Theſ.* 4. 7. *We ſhall meet the Lord in the air, and ſo ſhall we ever be with the Lord.* Ever, without end, and without intermiſſion; we ſhall ſo be with him, as never to be without him, never from him. But what is the reaſon of all this? why ſhall Chriſts ſervants thus be where he is? I will tell you in a few things.

1. *The relation which is between Chriſt and them calls for it.* Chriſt is their Maſter, and they his ſervants; and ſhould not ſervants follow and wait upon their Lord? Chriſt is their King, and they his Courtiers; and ſhould not Courtiers, Favourites, wait upon their Prince? They are his children whom his ſoul travelled for; yea, he died in travel; and ſhould they not live with their Father. They are here eſpouſed to him, and at the day of the Reſurrection they ſhall be married to him; at that day ſhall be the ſolemnization of the Nuptials; and ſhould not they cohabit with their Husband? Nay, the Church is his Body, and all true Believers are his members; and certainly they ſhould not be ſeparated from their Head. Chriſt hath been graciouſly pleaſed to take upon himſelf all relations to his people, and thoſe do not only call for utmoſt dearneſs but likewiſe for all poſſible nearneſs; as relation doth call for cohabitation, ſo cohabitation doth maintain and uphold affection in its life and vigour. And ſo,

2. *Chriſt and his people are united in moſt intire affection*; they love moſt dearly, their hearts are knit one unto

unto the other, there is no ſuch love in the world, as that which Chriſt bears to them, and which they again bear to him. The love of *Jacob* to *Rachel*, and that of *Jonathan* to *David*, though it paſſed the love of women, was cold as ice if compared with this flame; and is it not pity that thoſe who love ſo well, ſhould be parted? ſince Chriſt hath placed his delight in them, and they their happineſs in him, is it not pity but they ſhould live together, and rejoice together, and be a comfort to one another? The Lord Jeſus hath abundantly manifeſted his love to them in this, that let them be how they will, and where they will, he doth come and keep them company; when any of them are in priſons, he viſits them there, and puts ſongs into their mouths; when ſome of them were in a fiery furnace, he came to them, and walked with them, and was a ſhadow to them from that heat. His ſweet promiſe runs thus, in *Joh.* 14. 18. *I will not leave you comfortleſs, I will come to you.* Whoever leaves you, though friends, and eſtate, and all leave you, I will not; when you have no comforts, I will bring you ſome. And ſure thoſe who are ſuch friends at a diſtance, ſhould come into a cloſer fellowſhip.

3. *They have been together in troubles*; theſe ſervants have again by way of grateful return expreſt their love to their Maſter. Afflictions, tribulations, perſecutions, death it ſelf could not divide them; and what! ſhall they be divided at the laſt? Certainly nothing ſhall ſeparate them from the preſence of Chriſt, whom nothing could ſeparate from the love of Chriſt. They have drunk of the cup which he drunk of, and been baptized with the baptiſm which he was baptized with, and therefore they ſhall enter into his joy, and be with him in his Kingdom. They have carried his Croſs, and they ſhall be with him upon his Throne. They have fought his battels, and been

been with him in his conflicts, therefore they shall share in his Triumphs. *Peter* thought he had done something when he said, *Mat.*19.27. *Behold we have forsaken all, and followed thee, what shall we have therefore?* Sure he thought Christ was beholding to them for leaving a few old nets, and leaking boats, and pitiful houshold-stuff, to follow him. Our Saviour might have shewn him his error; but observe his answer, *vers.* 28. *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. q d.* Do not trouble your self, *Peter*, neither you, nor any of my faithful Disciples shall be losers by me, though you and they may be sufferers for me; you forsake little things for me, but you shall have great things from me. You part with Nets, and I will give you Thrones. But here remember, that the Saints losses and afflictions do not merit this happiness; no, read *Rom.* 8. 18. *The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Yet through the condescending love, and rich grace of God, that happiness shall attend and crown those troubles. *Rom.* 8.17. *We are joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together.*

4. *The friends and servants of Christ cannot be happy upon other terms.* Being with Christ is the only thing that can afford rest and satisfaction to them, all the world besides cannot do it. Let the Saints have never so great a confluence of Creature-delights, suppose them possest of Relations, friends, estate, honour, peace, plenty, what you will, these are nothing if alone, meer Cyphers, unless the enjoyment of Christ put a significancy into them. Without the presence of Christ, and the manifestations of his love and favour, all these things are in their esteem

vanity

vanity and vexation of ſpirit. The heart of poor tender *Rachel* was ſo let out to her children, and her comforts ſo much bound up in them, that when they were not, ſhe refuſed to be comforted. Now the heart of a true believer is as much ſet upon Chriſt, and his comforts are as much bound up in Chriſt; he knows that if he loſe him, he loſeth all; if he miſs of him, he is an undone man. Hence it comes to paſs, that if Chriſt doth now hide, and withdraw the manifeſtations of himſelf, and ſuſpend his influences; the gracious Soul cannot ſit ſtill, but up it gets, and away it runs, ſearching and enquiring, with trembling and tears, *Saw ye him whom my ſoul loveth?* Cant. 3. 3. If during this ſtate of deſertion and darkneſs, he repairs to the precious ordinances, and there hears a Son of conſolation, whoſe lips drop as an Honey-comb, and is entertained with the moſt ſweet cordial promiſes, the marrow and fatneſs of the Goſpel; yet he is not refreſhed, all is to him as a dry ſhip, as the white of an egg, if he do not meet with Chriſt there: the Lord Jeſus is to him *all in all*, he alone is all, though there be nothing elſe; but all things are nothing, Heaven and Earth are nothing without Chriſt. *Pſal.* 73. 25. *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee.* *Paul* had, doubtleſs, a very conſiderable number of dear and loving friends upon earth, as well as Enemies, and he had a great deal of excellent work to do here; yet notwithſtanding all his friends and work, *he had*, good man, *a deſire to depart and to be with Chriſt, which* he counted *far better*, than what? than any thing you can name in this world.

5. *Laſtly*, There is a place in Heaven already taken up for them, yea, for all and every one of them by name; as the houſe is built, and richly furniſhed, ſo the rooms are diſpoſed of, *Joh.* 14. 2. *In my Fathers houſe*

are many manſions; I go to prepare a place for you, t
prepare it, and that for you; I will take it up for you
and when he aſcended into Glory, he entered, as in h
own perſon, ſo in his people's names, *Heb.* 9. 19, 20
*Which hope we have as an anchor of the ſoul, both ſur
and ſtedfaſt, and which entred into that within the vail
whither the forerunner, even Jeſus is for us entred.* Mar
that, *he is entred for us*, not only for our good, tha
he might there make interceſſion for us, and preſen
our prayers to his Father, and from thence convey Spi
ritual bleſſings to us, but he is entred in our name. Th
high Prieſt under the Law was, you know, a Type o
Chriſt; and when he entred into the Holy of Holie
he carried the names of all the Tribes with him, upo
his breaſt: So did Chriſt our high Prieſt, at his entranc
into the moſt holy place, Heaven, he entred in th
name of all his people; which clearly ſhewed that the
muſt follow him thither, for otherwiſe this action o
Chriſt was in vain, and that is impoſſible; nay, upo
this account Believers are ſaid to ſit in Heaven in Chriſt
as they ſhall one day ſit there with him, ſo they do no
ſit there in him. *Eph.* 2. 6. *God who is rich in mercy
hath raiſed us up together, and made us ſit together i
heavenly places in Chriſt Jeſus.*

If now after all this, you ask me when that bleſſe
day ſhall come, in which the Servants of Chriſt ſha
be with him. I anſwer in a few words, when they have
finiſhed their courſe, and compleated that work whic
God hath given them to do, according to what our Sa
viour ſaid, *Joh.* 17. 4, 5. *I have glorified thee on th
Earth, and finiſhed the work which thou gaveſt me to d
and now O Father, glorifie thou me with thine own ſelf*
And ſo that of *Paul*, 2 *Tim.* 4. 7, 8. *I have fought a goo
fight, I have finiſhed my courſe, I have kept the faith
hence*

henceforth there is laid up for me a Crown of righteouſneſs, which the Lord the righteous Judg ſhall give me at that day. When Death gives its fatal ſtroak, and breaks that union which had been between their ſouls and their bodies, then do their enlarged and nimble ſouls poſt immediatly to Heaven, making no ſtay by the way, in ſome imaginary Paradiſe, or feigned Purgatory; nor do they forget themſelves and continue in an idle and unprofitable ſleep, till the Arch-Angel's Trump awaken them; but they take their direct and ſpeedy flight to the Manſions above, the Palace of the Great King. And then at the laſt day, when the morning, the joyful morning of the Reſurrection ſhall dawn, their ſleeping bodies (having been calcin'd, and purified in the grave as in a refining-pot, ſhall be awakened, and raiſed out of their beds of duſt, and being fitted to accompany their ſouls in their moſt ſublime and noble imployments, ſhall be reunited to them, and together with them made partakers of all that happineſs, and inveſted with all that beauty, glory and perfection, which they are capable of. I have finiſhed the Doctrinal part, and ſhall now make ſome improvement of it in a way of Uſe.

Uſe 1. From what hath been ſaid, wicked men may ſee cauſe to fear and tremble; if the rule of contraries hold true, they may from hence learn what will become of them, and where their lines will fall; you that have to this day lived in a ſtate of eſtrangement from Chriſt, and emnity to him, you that do grieve and alway reſiſt the Holy Ghoſt, you that ſlight and reject the tenders of Chriſt, that deſpiſe his grace, that refuſe to take his yoke upon you, and ſubmit to his government, but break his bands aſunder, and caſt away his cords from you; you that hate his image inſtamped upon his

Saints, and cannot endure the power of godlineſs, but are the ſervants of Sin, that delight to drudg for the Devil, and gratifie your baſe luſts; whither are you going? what will be the end of theſe things? where ſhall you take up your everlaſting abode, unleſs you face about, and ſteer another courſe? doubtleſs with the Maſter whom you have choſen; the Devil you will ſerve, and to the Devil you ſhall go; read your doom pronounced by the mouth of a deſpiſed Saviour, and righteous Judg, *Mat.* 25. 41. *Depart from me ye curſed into everlaſting fire, prepared for the Devil and his Angels.* And this I will confidently tell you, whatever pleaſure and delight you do now find in the Devils work, you ſhall find none in his company nor condition at the laſt. Some of you are Deſperado's, ſtark mad, and wiſh God to damn you; know, you do more than a Devil dare do, and you need not do it, for your damnation ſleepeth not.

Uſe 2. I would exhort you all, one and other, to enter into Chriſts Family, and become his faithful Servants. Now, Now, O Sinners! change your Maſter: Why ſhould you ſlave for a luſt? why ſhould you take pains to ruine and undo your ſelves? what profit can you have of thoſe things which will cauſe ſhame, and ſorrow, and death? Look to the iſſue of things, and judge them by that. He is a wiſe man that is ſo at his latter end; and he is an happy man that will be ſo to all eternity: Not he that ſwears and curſes, drinks and whores, is merry and mad while he lives; but he that hath hope, a well-grounded hope in his death. My Friends, *If Baal be God, follow him*; if Sin and Satan can beſtow you holding, laſting, everlaſting happpineſs, cleave to them; but if they cheat you, and will ruine you, forſake them, and for certain they will do it; for the

the wages of ſin is death. And I beſeech you act like wiſe and conſiderate men; what ſatisfactory reaſon can you give, why you ſhould not give up your ſelves to Chriſt? His government is ſweet, his yoke is eaſie, and his burden light. His Law is the Royal Law of Liberty, and his Commandments holy, juſt and good; he hath indeed a Rod of Iron, but that is only for his obſtinate and implacable enemies, whom he will daſh in pieces like a Potters Veſſel: as for his Subjects, he rules them with a golden Scepter of righteouſneſs and grace. Come, come, put your hand to his plow, my Soul for yours, you will never repent of it; he will help you at your work, and comfort you in it, and crown you after it. Be you wiſe therefore before it be too late; chuſe him for your Prince, who will be your Saviour; the ſtrength and comfort of your hearts here, and your portion for ever.

Uſe 3. But I ſhall now direct my diſcourſe to you that are the Servants of Chriſt, and have given up your names and your hearts to him; ſome things I have to deſire of you, and oh that I may prevail with you! I am perſwaded that I ſhall. Suffer then a four-fold word of exhortation.

1. While you are upon earth, be induſtrious, do as much as you can, loſe no time, bury no talent, always abound in the work of the Lord, remembring that you ſhall not be always here; nay, you ſhall be but a little while here: you muſt go to the place where Chriſt is. 2 *Pet.* 1. the Apoſtle tells the Saints to whom he wrote, That he would *not be negligent to put them in remembrance; but as long as he was in this Tabernacle he would ſtir them up by putting them in remembrance, i. e.* he would be exceeding induſtrious. And why ſo? He gives the Reaſon, *verſ.* 14. *Knowing that ſhortly I muſt*

put

put off this my Tabernacle. How ſoon you may have your Summons and remove, none of you can tell; your breath is in your Noſtrils, and may be ſtopt in a moment: you ſee God doth ſometimes give very ſhort, and makes a quick diſpatch. Oh! therefore gird up the loins of your minds, ply your buſineſs, and follow it cloſe; let no duty be neglected, no day loſt, no golden ſeaſon and opportunity ſlipt or trifled away; fill up your time, places and relations, that ſo your works may be found perfect before God; and when you go hence, you may neither mourn nor bluſh, but hear your Maſter telling you, *That you have been faithful in your little.*

2. During your abode here, maintain and keep up a moſt cloſe and intimate communion with Jeſus Chriſt; make fellowſhip with him the work of your days, and you ſhall find it the comfort of your lives. *Enoch* walked with God; *Davids* eyes were ever toward the Lord; *Aſaph* was continually with him; and this hath been the practice of all the Saints in their Generations. The Doctrine we are handling, doth oblige you to it: You ſhall hereafter be where Chriſt is, therefore love to be where he is now, much in ordinances, frequent in holy duties. Let not Chriſt come into your Families and Cloſets, and find you abſent at the hours of Prayer, or his work thruſt out by the world: Let not him come into the Aſſemblies of his people, and find your places empty in the time of publick worſhip; let not the King of Saints come to his Table, and want any of his gueſts; but be you there too, and let your Spikenard ſend forth its ſmell. He walks in the midſt of Golden Candleſticks, walk you there too, and not with vain perſons, nor in any path of the deſtroyer. Oh! *Love the habitation of his Houſe, the place where his honour dwelleth.* Count Sabbaths your delight; look upon Prayer not as your task but

privi-

priviledg. Often call to mind and meditate upon that of *David*, Pſal. 27. 4. *One thing have I deſired of the Lord, that I will ſeek after, that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple.* Oh! that the ſame frame of Spirit might be in every one of us.

3. Acquaint your ſelves with Heaven before-hand; one day you ſhall come thither, that is your home: here you are Pilgrims and Strangers, as all your Fathers were; that is your own Country, there you ſhall take up your everlaſting abode; be there now as much as you can; lay aſide thoſe weights that preſs down, and the ſins which do ſo eaſily beſet you; get upon the wing, ſoar a-loft, and *let your converſations be in Heaven*, as the Apoſtles and primitive Chriſtians were, *Phil.* 3. 20. Well may miſerable worldlings, like blind Moles, dig and bury themſelves in the earth; alas! their treaſure is there, there portion lies wholly in the things of this life: And it is no wonder at all to ſee their minds and hearts where their portion is. But as for you, my Brethren, who cannot reſt in this World, becauſe it is polluted, and would be of all men moſt miſerable, if you had hope only in this life; you, whoſe Head, and Happineſs, and Inheritance is above, ſhould be of more ſublime ſpirits, and thoughts and affections. Be not you choakt with worldly cares, nor diſquieted with worldly fears, nor drowned in ſenſual worldly delights. When there is nothing but diſorder and confuſion in the world where you ſojourn, there is a perfect calm and ſerenity in the Country to which you are travelling. And when you have peace and pleaſure here, ſip and look up, remembring there is ſomething above infinitely better.

Laſtly, Be ſo wiſe, ſuch good Husbands, as to make the beſt improvement you can of your godly Paſtors, Friends,

Friends and Relations while you enjoy them. You ſee by daily experience, they do not, they muſt not live for ever in this world; yet a little while you ſee them, and yet a little while and you ſhall not ſee them. It is expedient for them that they go away. Their dear Lord, whom they ſerve, loves them too well to be always without them: He muſt have them with him. He loves them too well to ſuffer them always to toil and labour among a diſingenuous and ungrateful people, always to contend with and ſuffer by a wicked and malicious world. He muſt and will have them home to himſelf. Therefore know your duty, and your advantages, while they are afforded you; let there be wiſdom in your hearts, as well as a price in your hands, and get as much good by them as you can. Hear their wiſdom, attend to their counſels, inquire after their experiences, obſerve their carriages; let your converſes be ſpiritual, your diſcourſes heavenly, that they may be profitable, and miniſter to you both grace and comfort.

Uſe. Let me now in the laſt place ſpeak ſomething to you by way of Conſolation: *Comfort ye, comfort ye my people, ſaith our God.* Some of you are mourners, and I would not diſmiſs you without a Cordial, eſpecially now there is one at hand. This conſideration, *That Chriſts Servants ſhall be where he is*, may comfort you,

1. *Againſt all the uncertainties and troubles of this world:* they are many and great, *In the world ye ſhall have tribulation*, ſaid our dear Maſter; who dealt faithfully with his followers, and hath told them the very worſt, that they may not be offended. No Saints muſt expect to go from one Heaven to another. A Wilderneſs lyeth in your way to *Canaan*. Gods Miniſters eſpecially muſt expect to meet with hard uſage here, many a frown, and frump, and abuſe, contrary to the Laws of Princes Em-

Embaſſadors. But the King of Saints who commiſſioned and ſent them, had far worſe entertainment, *and the ſervant muſt not expect to be above his Lord.* Well, let things be how they will, and the preſent day is ſo very dark, that for a time they are like to be worſe than they are; yet let not your hearts fail, but hold up your heads, for they will be better one day. If you do not ſee what you deſire in this world, you ſhall in the next. There will be no cauſe of complaint when you arrive at that place where your Lord is; the joys of Heaven will make you a plenary amends for all your ſorrows and afflictions upon Earth.

2. *You may from hence be relieved as to the ſhortneſs of the preſent life:* Though ſome have their line of life drawn out to a very great length, ſo that they ſee thoſe days in which they have no pleaſure, but they awake at the voice of the bird, and the Graſhopper is a burden; yet others are taken off in the midſt of their days when their bones are full of marrow, and their breaſts of milk; others preſently after their Meridian, before the ſhadows of the evening are upon them, as was your late beloved Paſtor. However it be, an eternal life with Chriſt in Heaven will make you a full amends for a ſhort life on earth. What you want here, you ſhall have there. Here you have but few days, and thoſe full of trouble; there you ſhall have but one day, yet that one knows no clouds, no night, no end, and it is full of joy and glory. Though we are but little with you, and our friends but little with us, it matters not much ſo long as they and we ſhall be ever with the Lord.

3. *From this cordial truth we may fetch comfort againſt death it ſelf:* It is indeed a King of Terrours, but upon this account a meſſenger of Peace. Chriſt by his death hath conquer'd it, and pull'd out its ſting, and by the

purchaſe of this bleſſed priviledg hath put ſweetneſs into it. So that though it hath a pale, ghaſtly and frightful countenance, yet it comes upon a good errand to believers, and doth them a moſt remarkable kindneſs. It is a dark paſſage to a glorious palace. It cloſeth the eye that it may ſee no more trouble; and when that eye is again opened, it ſhall behold matchleſs glory. It ſeparates between neareſt and dearest relations, the Husband and Wife, Parents and Children, Paſtor and People, Soul and Body; it breaks up families, and turns the Body into putrefaction, and a ſtink; but it ſends the Soul to Heaven. Snatcheth it from friends on earth, that it may go to a God above; turns it out of a crazie cottage, that it may dwell in a building of God, *an houſe not made with hands, eternal in the Heavens*, 2 Cor. 5. 1. In a word it ſtrips it of fleſh, that it may be clothed with Immortality And then in the laſt place:

4. This may comfort us under the departure (I do not call it loſs) of our deareſt Friends and Relations, and in particular, under this late diſpenſation, which hath ſo much of wormwood and gall in it; upon the account thereof many of you are pained and grieved at the very heart. There is indeed a great and diſmal breach made upon you; and give me leave to ſay, he that is not affected and afflicted, is too too ſtupid; and I would wiſh him, when he is at home, ſeriouſly to conſider and examine what kind of ſpirit he is of. But as for you whoſe hearts do even bleed within you, my advice is, that you would ſet your Paſtors gain againſt your own loſs. And let this ſet juſt bounds to your ſorrow, that where Chriſt is, there is his Servant alſo, fully ſatisfied with his love and likeneſs.

IT may now be rationally expected, that I ſhould expatiate in the Commendations of your deceaſed Paſtor: but I ſhall be ſhort and ſparing; not becauſe there is want of matter (for the ſubject is copious), but becauſe of my Relation to him, which will render me in the thoughts of ſome an incompetent Judge, and his Encomiums in my mouth ſuſpected. And the truth is, I am no great friend to *Panegyricks*, or Funeral Orations: They do not deſerve to have flowers ſtrowed upon them whoſe names will ſtink and rot, when their friends have done their beſt; and they do not need them, whoſe Work

Works praiſe them in the Gate; and will do ſo, when their Adverſaries have done their worſt. What therefore I ſhall ſay, you may take thus in ſhort.

He was, as I am verily perſwaded, a truly godly man; I do not ſay a perfect man, *omnibus numeris abſolutus*, one free from ſpot, miſtake, or failing. Light up candles, walk thorough the world, ſearch narrowly, and find me out ſuch a perſon if you can. But after Thirty-five years knowledge of him, I dare ſay he was an *Iſraelite* indeed; He did not mock God, nor in his profeſſion cheat man; he did not perſonate the Saint, but was one.

He was excellently furniſhed for the work of the Miniſtry, having choice natural parts, and great acquired abilities. God had given him both the head and tongue of the learned; He was well ſtored, and having a door of utterance, could readily bring out of his treaſury good things, both new and old: He was a Workman that needed not to be aſhamed. Whereſoever he came and laboured, ſolid and judicious Chriſtians rejoyced in his light.

He was induſtrious and diligent in his Maſters buſineſs; not a loiterer, but a labourer in the Vineyard; one that would dig for knowledge, and then ſweat in ſcattering ſpiritual riches: He did not think much to ſpend, and be ſpent for God and his People: He had ſo large a ſoul, that he once craz'd his head; and if he had had two bodies, it would have worn them out through an earneſt deſire of getting and doing good.

He was really ſet for the ſpiritual advantage, and eternal ſalvation of precious ſouls: He ſought the advancement of Gods Honour, the enlargment of Chriſts Kingdom, the deliverance of captivated Sinners out of the Devils clutches; it was his joy to ſee any ſubjected to the Truth, and walking in it.

His

His work is now finiſhed, and his race run: He will Pray for you no more, Preach to you no more, Adminiſter Sacraments among you no more; he will adviſe, inſtruct, exhort, reprove you no more; he will mourn over you, be troubled for you, and grieved by you no more; he will delight and rejoyce in you no more, unleſs it be at the laſt day, when thoſe that were wrought upon by his Miniſtry ſhall be his joy and glory, and crown of rejoycing: He is now at perfect reſt where Chriſt is, and where he finds his labour was not in vain. Whatever unkindneſſes he met with in this world, he meets with nothing but love and lovelineſs in that world. I ſhall have done when I have made three Requeſts to you, whom he hath left behind.

1. Live the Sermons he preached among you; let not what he preached be loſt now he is dead; he hath ſown precious ſeed, Oh let it root in your hearts, and bring forth much fruit in your converſations: It is not the Goſpel heard, but the Goſpel believ'd and liv'd, that will ſave you.

2. Beware of all unbrotherly breaches and diviſions; let this breach which God hath made upon you, proſper to the healing of all other breaches. Keep together, and walk in love, and manage all things according to Scripture-rule.

3. Look out for a ſupply; Seek earneſtly to God, and adviſe with good men. Labour for one ſound in the faith, of a gracious prudent ſpirit, and of an exemplary life; one that may happily build upon the foundation already laid, and be an inſtrument in the hand of God to make you meet for an inheritance among them that are ſanctified by faith in Chriſt.

FINIS.